CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, FEBRUARY 1, 1822. No. 25.

MISCELLANY.

REV. DR. WATTS.

By the politeness of a friend, we have been lately favoured with the perusal of a small work, reprinted in London, in 1816; entitled, "*A faithful inquiry* after the ancient and original doctrine of the Trinity, &c. By ISAAC WATTS, D. D."

The copy from which this work was reprinted, was accidentally found in a collection of old books, in a bookseller's shop, at Southampton, in the year 1796. The author's name was *written* at the bottom of the title page, as given above; and underneath it, the date, 1745. On a blank leaf of the original work, was written, in a fair hand, the following sentence, verbatim.

"The Doctor printed off only fifty copies of this work, and *shewed them to* some friends, who all *persuaded him that* it would ruin his character in his old age, for publishing such dotages; and at length he was prevailed upon to burn them: so that the whole impression of fifty, was destroyed without publication, except this single copy of it, which by an accident escaped the flames."

"Had he lived in a more liberal and enlightened age," (says Mr. *Gabriel Watts*, the author to the preface of this work,) "it is highly probable he would have carried his *Inquiry* further, and brought his conclusions still nearer the simplicity of gospel truth."

"His notion of the subject he treated, seems to have been, that the *Father*, in the strictest sense, is the only true God; that Jesus Christ his *Son*, consists of a human body, and a pre-existent soul; and that in this person, thus constituted, the Deity permanently resides; and that the Holy *Spirit* is not, as has generally been described, a proper person; but the influence, energy, and power of God."

The views which this great and good man entertained relative to the *Holy Spirit*, were almost entirely coincident with those which we have lately published, under the head, "*Unitarian Expositor*;" and as with many, the authority of names is great, especially of names so beloved and revered as that of WATTS, we have thought that the publication of his views of the *Holy Spirit*, might prove a means of solving the doubts, and alleviating the perplexities and distresses of many sincere and pious inquirers after truth.

OF THE HOLY SPIRIT.

"Though the Messiah was not much made known to the Jews under the title of the *Son of God*, yet the *Spirit of God* is often spoken of in the Old Testament, and must be in some measure known to them even from the beginning.

He was known to the people of God through all the ages of the Old Testament, in the days of Noah, (Gen. vi. 3.) of Job, (xxvi. 13.) of Moses, (Numb. xi. 17. 29.) of Joshua, of the Judges, Saul, David, and the rest of the Kings, together with the Prophets, before the captivity, in the captivity, and after the captivity. And, therefore, through these several ages, they must have some general notion, or idea, of what they meant by the *Spirit of God*, when they read or spoke of him.

Now the best idea that we can find, which either the ancient or modern Jews have received concerning the *Spirit of God*, is that of a *real, Almighty, operative power or principle of knowledge or action in the true Godhead;* for I do not find they ever agreed to carry their ideas so far as to make him a real, distinct person in the Deity

Now we can hardly doubt but that the general notion of the *Spirit of God*, or *Holy Spirit*, when Christ first came on earth, and which inspired Zechary and Elizabeth, Mary, the mother of Christ, Simeon and Anna, and John the Baptist, (Luke i. and ii. chap.) in the beginning of the New Testament, was the same notion or idea of the *Spirit*, which the Jews had received from all ages by their Scriptures, and from their fathers by education and tradition.

And it is most highly reasonable to believe that our blessed Lord, who is *truth* itself, used those words of the Old Testament in the same sense in which the Jews of that day used them without reproof or blame; and that he would not impose upon them, nor on his disciples, by putting new and unknown ideas upon common and well known words, or names, in their conversation with him.

In order to find what is the true scriptural idea of the *Holy Spirit*; let it be added also, that as the Scripture makes use of the analogy or resemblance between human and divine things, to represent the *Son of God* to us, so does it also in representing the *Spirit of God*.

Now the *spirit* of any thing amongst the Jews, and other eastern nations, was the perceptive and active power or principle of that being. So the *spirit of a man* is the principle of knowledge and operation in man; so the *spirit of a beast* is the same; and the apostle Paul confirms this opinion, and establishes this analogy between things human and divine, (1 Cor. ii. 11.) "What man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

The *Spirit of God*, therefore, according to this analogy, must be that all-wise, almighty and eternal principle of consciousness and of powerful operation which is in the Godhead.

It is sometimes the principle of knowledge or *consciousness*, (Ps. cxxxix. 7.) "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?"

It is sometimes the principle of *almighty power and operation*, (Job xxxiv. 4.) "The spirit of God has made me." Sometimes the principle of *affection*, as Isa. lxiii. 10. "They rebelled and vexed his Holy Spirit." Zec. vi. 8. "They have quieted my Spirit in the north country."

But let it be observed, also, that the *influences* or *operations* of the Holy Spirit, his motions, his effects, the gifts and graces wrought by this spirit, are called by the same name, i.e. *the Spirit*, as John iii. 6. "That which is born of the Spirit is Spirit."

And doubtless this is the true sense of the word in many places of the gospels and the epistles. It means the *influence* or *power* of the spirit. And even when Christ promises the *Spirit* to his disciples, (John xv. 26.) it does not directly mean the eternal, essential principle of wisdom and power which is in God; but rather that influence of virtue which is derived from God unto men. And, therefore, the *Holy Spirit* is not said to be *created* as other spirits, nor *begotten* as Jesus Christ, the Son of God; but is said, "The Spirit which proceedeth from the Father," and in many other scriptures, it must have the same meaning, i.e. a power or virtue derived from God.

I confess this is the only sense which the Socinians allow to the *Holy Spirit* in Scripture; but I think several places in the Bible lead us plainly to that essential power that is in God. So the *word of God* sometimes signifies the second person himself, the *Son of God*, and sometimes the *word* spoken or written.

This impersonal sense of the *Spirit of God* especially must have place where the spirit is represented as divided into parts or portions. (Num. xi. 25.) "The Lord took of the spirit that was upon Moses, and gave it to the elders;" i.e. part of the influences of the Spirit. II Kings, xi. 9. "Elisha had a double portion of the spirit of Elijah." And, particularly, where the *Spirit* is said to be "poured out or shed forth," Isa. xliv. 3. Where persons are said to be baptized, or filled, or anointed with the Spirit, &c. And the spirit is called the anointing, I John, ii. 20. 27.

It may be intimated here also, that the *Holy Spirit* in the New Testament, when it speaks of things after the Ascension of *Christ*, very generally, or for the most part means, that power or influence of the eternal Spirit of God, which *proceedeth from the Father;* and which was communicated, or to be communicated by *Christ*, when he was exalted, to his followers here on earth, to confirm his gospel, and to call in and secure his subjects: or it may be described thus; *That divine influence, which was eminently given to Christ at his ascent into heaven, to attend his gospel, and bear witness to it by miracles in the first age, and by sanctifying grace and comfort ever since.* 'Tis very useful to bear this idea always in mind in reading the New Testament.

And indeed if the *Holy Spirit* were really a true and proper person, it would be as difficult to account for all these, and many more expressions in Scripture, which cannot possibly be ascribed to a proper person; and if in some places these *impersonal expressions*, or in other places, the *personal expressions*, must be figurative, why may not my explication of them do as well as the contrary? And thus the *Spirit of God* need not any where be construed into a real proper distinct person.

And certainly this is, and will be, a perpetual difficulty on all those opinions, which suppose the *Spirit of God* to be a real proper person, either created or uncreated, (*viz.*) that a person should be *poured down* on men, should be *shed down*, or *should fall* on men, should be given with or *without measure;* that men should be *baptized* with a person, should be *anointed* with a person, should be *sealed* with a person, should be *full* of a person, or *filled* with a person, &c.

We are never said to be *baptized with the Father*, or *the Son*, because they are proper persons; but only *baptized into their names, or into them:* but since the expression of *being baptized with the Holy Spirit* is usual, Matt. iii. 11, Acts. i. 5, &c. it seems to shew us that the *Holy Spirit* here means some power, virtue, or influence, which is not a proper *person*.

Yet let it be remembered (as is said before) that even in some of these impersonal senses, it may be sometimes represented as performing personal actions, according to the *Hebrew* idiom; as *Wisdom*, the *Law*, the *Scripture*, *Righteousness*, *Sin*, *Death*, and many other things are described as persons. So *the anointing teacheth us all things*, 1 John, ii. 27. "The Spirit lusteth against the flesh," Gal. v. 17. *i. e.* the new nature wrought by the Spirit.

Next, let us inquire what are the *benefits* which we hope for from the *Spirit of God*, and what are the *duties* that we are required to perform towards him, and see whether the description already given of the *Spirit* be not sufficient to answer these purposes, and so to be sufficient for our Salvation.

As for the *benefits* we receive, it is the *Spirit of God* that *reveals* the things of God to us in his word. He *inspired* the prophets and apostles, 2 Pet. i. 21. He convinceth us of sin and of righteousness, John xvi. 8, 9, 10. He *enlightens* our minds in the knowledge of divine things. *He takes of the things of Christ, and shews them to his people*, John xvi. 15. He *purifies* the heart, he *renews* or *regenerates* sinful man, and changes his nature into holiness, John iii. 5, 6. He gives *comfort*, *hope* and *joy* in believing, Rom. v. 5, and xv. 13. And carries on the work of God in the saints, till it be finished, Ephes. ii. 22.

The *duties* we are to fulfil towards him, are first, to be *baptized in, or into his name*, Matt. xxviii. 19. But most of the other *duties* are expressed *negatively*, viz. not to *blaspheme* him, *i. e.* to attribute his divine works to an evil spirit. Not to *resist* him, not to *grieve* him, not to *quench* him, or his operations; but to "hear what the Spirit saith to the churches." And to obey all his sacred influences.

But I know not any place of Scripture* which requires us to make express personal addresses, either of prayer or of praise, unto the *Spirit*, as we are taught to do to the *Father* and to the *Son;* nor can I find where we are required to fear him, or to adore him as God, or to trust in him, or so much as to follow after the knowledge of him: but for these benefits which we receive from him, we are directed by precepts or examples in Scripture, to address or pray to the *Father* or the *Son*, Luke xi. 13, Rom. xv. 14, John xv. 26, but *not to the Spirit* himself.

Surely if *praises* or *prayers were necessary* to be offered distinctly to the *Holy Spirit* 'tis very strange that of all the writers of the New Testament, not one of them should give us some hint of it in precept, instruction, or example; but neither Matthew, Mark, Luke, nor John, Paul, nor Peter, James, nor Jude, have left us any thing whence we can infer it.

'Tis true I cannot think it unlawful nor utterly improper upon some occasions to say, *Blessed Spirit of God, enlighten me in the knowledge of the truth:* or *we give thanks to thee, O Divine Spirit, for thy holy influences;* for since the Holy Spirit is true God, I thing he may be adored; we may say, *Blessed be God and his spirit;* as we may say, *Blessed be God and his wisdom*, or *his power*, or *his grace*. But I think the two plainest reasons why we are not directed to address express prayer or praise unto him, or perform divine honour unto him directly, is *first*, because the greater part of Scriptures which speak of the Spirit of God mean his influences, his operations, &c. And these are not proper objects of such express address. And *secondly*, because whensoever the *Father* or the *Son*, is addressed, the *Holy Spirit*, who is the conscious and active power, or Spirit of God, is also worshipped, though not in an express and distinct manner.

It may be observed also that though our Lord *Jesus Christ* is sometimes address by prayer in Scripture, because he is true God, yet 'tis but very seldom this is done, that so the general method of christian worship may be maintained; that is, to make our direct address to *God the Father* by the mediation of *Jesus Christ his Son*, and by the aids of the *Holy Spirit*. Ephes. ii. 18.

* * * * *

Now though with this imperfect notion of the *Spirit of God*, which I have given a young or weak Christian, according to this idea of the *Spirit*, may not be able to explain all the difficult texts in Scripture which refer to the Holy Spirit; yet since it appears that we may expect all the blessings which the Spirit bestows, and fulfil all the duties which the word of God requires to be performed to him, we have abundant reason to think that this knowledge of the Spirit of God, as the divine principle of knowledge and power, or as the influence and effects of this principle, may be *sufficient to salvation*.

And if there be any difficulties, darkness, or matters of deep dispute, which attend our enquiries into the real and exact idea of the *Holy Spirit*, 'tis certain, that this most exact idea is not necessary to be known, in order to salvation: and if in every place where we read of the *Spirit of God*, we always understand it of the divine essential power, as proceeding originally from the Father, we shall not fall into any great mistakes on this subject; but may go on comfortably through this state of imperfect knowledge, till we arrive at clearer light in the heavenly world."

A GENERAL INFERENCE.

"Now if such a knowledge and belief of the Holy Trinity as I have given, be all that is necessary in order to our salvation, what shall we think of those creed-makers, who, while they set before us a long detail of articles about it, many of which are difficult, if not impossible, to be understoood, yet they arm them all with terrible Anathemas, they guard them before and behind with everlasting curses, and pronounce by their own authority, without the word of God, that *except a man believe this creed faithfully, he cannot be saved:* and *except every one do keep this faith*, of this creed, *whole and undefiled, without doubt he shall everlastingly perish?*"

A PRAYER.

"Blessed God, if this *inquiry after the ancient and original doctrine of the Trinity* has been so far favoured of thee, as to trace out any glimpse of light from thy word concerning it, which may lead the meanest of thy children into a more easy and regular acquaintance with this divine truth according to the Scripture, it is here offered with all humility to thy gracious acceptance: and if it may be so far blessed by thy grace as to enable the lowest of thy worshippers here on earth to walk more comfortably in their Christian course; I beseech thee let it be favoured further by thy providence, so as to diffuse that light abroad, and assist poor bewildered souls in search of thee, thy gospel and thy salvation. and do thou vouchsafe to give it a powerful and effectual entrance into the heart and conscience of the reader.

But on the other hand, Holy Father, if there be any glorious and important doctrine of the Christian faith, which is opposed or concealed, disgraced or darkened by this enquiry, then I sincerely desire that this essay may be withheld or banished from the light of the world, may be buried in deep silence, and together with the author's name let it lie for ever in darkness. Amen."

* There are some texts wherein there are *devout wishes* of the holy writer, for the persons to whom he writes, for grace, mercy and peace from *God the Father* and his *Son Jesus Christ;* and *from the seven Spirits before the throne*, which are supposed to mean the *Spirit of God*, Rev. i. 4, 5. *So the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you*, 2 Cor. ult. 14. But these are not direct addresses to any of the persons of the Trinity.

If any good christians imagine that a short *apostrophe* to two of the *Winds* in a poetical Sonnet or Scripture, *Cant.* iv. 16, can make a strong argument for an express address of worship to the *Holy Spirit*, I leave them to enjoy their own ideas, and to take all the satisfaction they can from these words, *Awake, O North wind, and come thou South, and blow upon my garden.*

From the Christian Reformer.

ON THE NEW BIRTH.

22, Suffolk Place, Hackney Road, Jan. 7, 1820.

SIR—It is not my design at present to give a particular explanation of this supposed mysterious subject, but merely to make a few short remarks, which may assist your readers in examining it for themselves; and my chief object is to correct certain mistakes which have prevailed respecting it.

1. The expressions, *new birth*, *born again*, *born of the Spirit*, and *regeneration*, as used in the New Testament, are figurative; this is evident, because to construe them literally, would render them unintelligible, and involve gross absurdity. By such figurative language, a moral or spiritual change is indicated. In speaking of the new birth, some persons have strained the metaphor too far, attempted to make a parallel between the operations of nature and those of grace, and put delicacy, docency and common sense to the blush. Such persons should remember that figurative expressions are only designed to illustrate or enforce what is clearly taught in plain language in other parts of the gospel.

2. By a certain class of Christians the new birth is treated as a mystical subject, which relates to the feelings rather than to the understanding; they forget that it is through the understanding the gospel makes its way to the heart, and operates upon the feelings and affections; and that no man can feel its influence, and experience its effects, any further than he understands it. They not only apply whatever they find respecting being born of the Spirit to Christians in the present day; not considering the extraordinary means employed, and the supernatural operations which took place in the days of our Lord and his apostles; nor the difference between the state of those to whom the gospel was first preached, and that of those who grow up from childhood in its light and under its influence; but they also speak of the new birth as instantaneous, of persons being converted, regenerated, or born again at some particular moment. An apostle speaks of being born again by the word of God (1 Peter i. 23); but what is by the word of God, is by the understanding and influence of the gospel, and, consequently, can neither be mystical nor instantaneous; for the gospel is understood, and its influence felt gradually, as the mind is seriously exercised on its contents, and the entrance of the word giveth light, and those who are born again are called children of light.

3. The popular notion is, that the new birth is necessary, on account of the corrupt and sinful state in which all men are born; which is like saying that God hath made them so bad, when they begin to exist individually, that they are unfit for his kingdom until he hath new made them. This was not the doctrine of our Lord. He said, *That which is born of the flesh is flesh;* but he did not say, that which is born of the flesh is sin, or sinful; he did not teach the doctrine of "birth sin," of hereditary depravity, nor of guilt derived by generation; on the contrary, he declared respecting little children, "Of such is the kingdom of God," and taught that men must be converted and become like little children, if they would enter that kingdom. This is utterly irreconcileable with the notion that the new birth is necessary on account of the corrupt and sinful state in which men are born. Jesus did not say, Except a wicked man be born again. he cannot enter into the kingdom of God: but except *a man*, that is, any man, whatever

his previous state might be at that time. Virtuous heathens and pious Jews, though accepted with God, according to the dispensation they were under, were not in the heavenly kingdom which he came to introduce; and by being born again he states in figurative language what was necessary in order to their seeing and entering that kingdom. There is no reason to think that Nicodemus, in addressing whom our Lord insisted on the necessity of being born again, was a bad man; all the information we have concerning him leads to a contrary conclusion: yet a change was necessary in his views of the office and kingdom of the Messiah; he had to pass from the worldly sanctuary, and the fleshy covenant, and come under the ministration of the Spirit, in order to his becoming a citizen of the heavenly kingdom introduced by the gospel; which, considering his previous views, sentiments, feelings and prejudices, might well be called being born again.

4. It should be particularly noticed that when our Lord used the expression, "born again," he was conversing with a Jew, who, though favourably disposed towards him, was still under the influence of Jewish prejudices; but that the apostles, when preaching the gospel to the Gentiles, did not use that figurative expression, and that it is not found in the book of Acts; that the apostle of the Gentiles did not use it in his epistles, though it is found in the epistle of the apostles of the circumcision. How are we to account for this difference as to the use and disuse of this mode of expression, by the primitive preachers of the gospel, and in the apostolic writings? May it not be accounted for by considering the previous state and prejudices of the persons addressed? The Jews gloried in their natural descent from Abraham, Isacc and Jacob, in their being, as such, children of the covenant, and on this ground thought themselves entitled, and the exclusive heirs, to the kingdom which the Messiah should establish; even after their conversion to christianity, some of them built too much upon their natural birth as the descendants of the patriarchs, as a circumcised race. What mode of address could be more suitable in conversing with such a person as Nicodemus, than that which our Lord used, to shew him that a different kind of birth was necessary to fit him for the kingdom of God, to introduce him to its blessings, from that on which the Jews relied? To insist on the necessity of being born again, was striking at those false conceptions which, as a pious Jew, he was likely to cherish. The Jewish Christians would need reminding that they held not gospel privileges on the ground of their natural birth as Jews, but of their birth into a new covenant. The Gentiles had not the same prejudices; they had no such natural descent from ancestors chosen of God to rely on, or glory in; hence different language would be most suitable in addressing them; and Paul in his Epistles, talks not of their being born again, but created anew.

The common use of modes of expression peculiarly adapted to the Jews, on account of their views and prejudices, may be improper in addressing people whose views and prejudices are very different: and it may well be questioned whether the apostles, who did not use the phrase, "born again," in their public discourses, of which an account is given in the book of Acts, if they had now to preach in England, would, like the reputed orthodox preachers, of the present day, use those forms of expression which seem to be only adapted to persons under the influence of the particular prejudices of the Jews in the days of Christ; nor ought any preachers to be denied the name of evangelical merely because they do not constantly use such phraseology. Paul would still insist on repentance towards God, and faith towards our Lord Jesus Christ, on the reformation of every evil, on purity of heart and life, on love to God and man, on the imitation of the example of Jesus. On these things all Christian teachers should constantly insist.

R. WRIGHT.

CHRISTIAN REGISTER.

FRIDAY EVENING, FEBRUARY 1, 1822.

Our readers will recollect that in the last number of the REGISTER, the writer of a communication relative to the *American Education Society*, severely animadverts on some of the expedients used by the managers of the Society to increase its funds. The chief force of his remarks was directed against the following sentence which he quoted from the *Circular* of the Society. "Let every man when he makes his will, as he values the increase of those heavenly joys which he hopes will soon be his, remember the Education Society."

The writer considers this as addressed entirely to the selfish feelings of mankind, and as encouraging them to believe that their own future happiness may be increased by devoting their property to a particular purpose.

A friend has suggested that this is an uncharitable perversion of the meaning of the Circular. That its true meaning is this. "If you wish the increase of those joys, &c. devote your property to *this* purpose, and by promoting the cause of godliness it will increase the joys of heaven."

Now, though this may appear to some a forced construction of the passage, yet we are ready to acknowledge, that since the interpretation is suggested, we do charitably believe that this was its true meaning. We contend, however, that this is not its most obvious and natural meaning. To us, its most obvious and natural meaning is, certainly, that which is drawn from it by the writer alluded to, and we cannot admit that the putting this sense upon it can be justly chargable to an uncharitable or fault-finding disposition. For ourselves we frankly acknowledge that the interpretation suggested by our friend did not enter our mind; and we think no one can reproach us with a disposition to charge those who differ from us in religious views and measures, with evil motives.

We highly approve the zeal, with which the managers of the Education Society, are endeavouring to build up a cause which they deem a good one: and we certainly have no right to object to any bequests or contributions which any, who fully understand and approve its objects and spirit, are pleased to make. But we have a *right*, and we feel it a *duty*, to call upon every man to examine well the character and spirit of the institution, before he devotes his property to the furtherance of its objects. If a man becomes convinced that those circumstances in the institution which indicate liberality, are deceptive, and that its benefactions, though extended to different denominations, are confined to the Calvanistic sect, and if he believes that this procedure is not the best adapted to promote the cause of godliness and truth, it is, then, not only not his duty to give, but it is his duty not to give. There can be no virtue in giving, because we are solicited, to an object which we sincerely, and understandingly believe is not promotive of good, but the reverse. It is indeed in this case criminal; for we are not only promoting what we acknowledge to be injurious, but we are lessening our ability to encourage other objects which both reason and conscience tell us are valuable and urgent. In an age abounding with benevolent institutions, there will be some either of doubtful utility, or of a sectarian character; and it is the serious duty of a truly benevolent mind to bestow its charity, not carelessly and at random, as is too often the case, but with discrimination, and on principle. It is particularly the duty of "rational" Christians;—(if we must be called by any other name than that of *Christian*, we know not a more honourable addition than *rational*)—it is particularly the duty of rational Christians to reserve their strength, and unite their exertions for the promotion of what *they* deem truth, and the furtherance of objects of manifest importance. They have long enough contributed to strengthen and build up institutions over whose funds they have had no control, and the reputation of whose beneficence they have not been allowed to share.

We are aware that if the Education Society is proceeding on principles which God approves, it is no light thing to be taking measures that shall in any degree frustrate or baulk their exertions; but we feel too with equal solemnity, that if they are proceeding, as we fear there is too much proof, on principles adapted to increase the prevalence of a darkened and repulsive system of theology, and to strengthen that spirit of division and bitter denunciation of which we have of late had suchh lamentable examples,—it is in this case, a circumstance of no trifling guilt, in those who have power in any degree to frustrate their measures,—if they restrain their voice, and thus virtually approve the evil which their hearts condemn.

No fair mind can mistake our remarks, as opposition to the increase of a pious, learned and catholic ministry. It is manifest that we are opposed only to that narrowness and bigotry which degrades our religion, and which would fetter the free minds of our youth, and fill them with the same spirit of opposition to free inquiry, and of alienation, (we might almost say hatred,) towards all who differ from them, which is at the present time so marked a characteristic of a large body of the clergy. Against such a spirit, and all measures to perpetuate it, we feel constrained to bear our decided and unequivocal testimony, even though in doing it, we be called to impugn the measures of an institution honoured by names so illustrious, as are some enrolled among the members and officers of the American Education Society.

In relation to the education of pious young men for the ministry, we now say, as we have said on a former occasion, that, to an institution really conducted on the broad principles on which the American Education Society was professedly established, we should give our cheerful and decided support. We do most sincerely and earnestly desire to see the number of zealous devoted and truly catholic ministers increased. The rapidly increasing population of our country, loudly calls for the exertions, not only of professing christians, but of all who feel interested for the moral, or even the civil welfare of our nation,—in promoting this important and benevolent object. And as it must be sufficiently manifest, to all who observe the signs of the times, that liberal christians can expect no influence in the appropriation of the funds of the American Education Society, however much of their substance they may devote to their increase,—it is devoutly to be hoped, that the time is not distant, when they will commence some systematic and effectual exertions, for bringing forward the many promising youth of unprejudiced and ardent minds, which our country affords, and who would be forward and earnest to devote themselves to the great, and good, and honourable work, of enlightening and improving their fellow men, and of cooperating with God for the salvation of a sinful world.

A deputation of *fifteen* chiefs, from the various Indian tribes in the vicinity of Council Bluffs, on the Missouri, has lately visited New-York. While there, a committee of the Foreign Mission Society had an interview with them, and found them favourably disposed toward a change in their mode of life. The establishment of a mission amongst a very respectable tribe, called Pawnees, is contemplated. We are told that the Pawnees "feel and acknowledge their dependence on God; that in their public feasts they ask the divine blessing, and return thanks, for their success in hunting, and for all the mercies they enjoy." Their intercourse with the whites has been so limited, that they are not yet contaminated with their vices. They respect Americans, and have no prejudice against christianity.

It must be highly interesting to know what will be the sentiments and feelings of these unsophisticated sons of the forest, when their missionaries come to tell them, that the Great Spirit whom they have all along worshipped as *One*, is *Three;* that he brings them into the world enemies to himself and naturally inclined to all evil, and then punishes them everlastingly for acting from the principles of the evil nature he has given them; that he makes only a few of his creatures happy, and these by an arbitrary previous decree, or election, and not on account of, or with any reference to, their good life.—That these are, in reality, the doctrines, though perhaps here rather glaringly stated, which are first or last preached by most of the missionaries, we think they will not themselves deny; but we do sincerely hope, that the missionaries to this interesting tribe of Indians, will not feel it their duty to introduce, at first, these offensive, heart-revolting doctrines; but will wait, at least, till their catechumens have had time to become in some degree grounded in the essential, but the plain and simple principles of christianity.—If the pure religion of the gospel were presented to them, we think they could not but soon feel a strong attachment to it, from perceiving its admirable consistency with the grand outlines of their previous belief. On the other hand, we cannot but think that the strange and unnatural doctrines which are generally held forth to the natives as the true religion, must operate as a powerful hindrance of their conversion and civilization.

After our remarks, relative to the American Education Society were in type, we received the following communication on the subject, which we have much pleasure in inserting.

AMERICAN EDUCATION SOCIETY.

MR. EDITOR—I read in your last number an article relating to the American Education society, and I desire more than ever to know the real objects of that institution. I may be told that these objects may be ascertained by examining its constitution; but every one knows that a Society is to be judged, not by its paper regulations, but by its practice and mode of administration. I understand that this society is patronized by many among us, on the ground that it is perfectly liberal, or that it makes no distinction among the various denominations of Christians. I understand that its friends urge its liberal and antisectarian character as an important recommendation, when they apply to Unitarians for patronage. I now wish to learn, whether this fair promise is fulfilled, or, in plain words, whether a young man would be assisted by this Society in presenting himself for the ministry, *who should openly avow Unitarian sentiments.* Many subscribe to it in the belief that its administration is thus liberal. What is the true state of the case?

It is well known that, before the late anniversary meeting of the American Education Society in this town, ministers of known Unitarian views, were officially requested to give notice of it to their congregations, for the obvious purpose of turning the bounty of their parishioners to this object. Men of delicate and honourable minds will say, that this step alone is sufficient to show that the institution is as liberal as can be desired, because it would be too gross and indecent to call on an Unitarian to support an institution which considered Unitarianism as a disqualification for all its privileges, and which was thus virtually arrayed against it. But unhappily nothing blunts the sense of propriety, and the delicacy of the moral feelings more than a sectarian spirit; and men continually do for their party in religion what they would blush and scorn to do for themselves as individuals. Unitarians I fear are not seldom laid under contribution for religious objects and institutions, which, while they carry a liberal air, are engines of party, and really intended to put down their sytem. This fact should make us cautious, when our subscriptions are solicited—We ought indeed to seize joyfully every opportunity of cooperating with Christians of different sentiments in plans for advancing the general interests of religion and humanity. But our charity is suicidal, when we give our opponents money to be used as a weapon against what we believe to be the truth of God.

Your correspondent thinks that the young men, assisted by the Education Society, are required to be "initiated into the mysteries of Calvinism." I have never understood that they were expected to profess faith in the five points of that unchristian and horrible system. But I have understood that in some parts of the country no one is admitted to the bounty of the Society, who has not gone through a Calvinistic conversion, and cannot relate a Calvinistic experience. I wish to know whether this be true, and if so, to what extent? I am aware, that our religious differences make us unwarrantably jealous, and that we entertain too easily suspicions of our opponents. But I am ready, I hope, to give up any prejudices which I may have received against the Education Society, if I have proof of my error. In regard to such a society, even if managed without sectarian views, I should indeed have doubts and fears, for it must always have a tendency to degrade the ministry, and to fill our pulpits with men who ought to be at the plough. But as this tendency may perhaps be counteracted by a wise and vigilant administration, I should not oppose such an institution, were I to see it imbued with a truly liberal spirit. What then I ask again is the spirit, what the practice, of the American Education Society?

ENQUIRER.

For the Christian Register.

CHRISTIAN HUMILITY.

Nothing inculcated in the Christian gospel is more opposed to the natural dispositions of man than those precepts which teach humility, forbearance, patient submission to injuries, and a ready and voluntary forgiveness of those who have inflicted them. Resentment towards those who have offered a real or imaginary insult is one of the first and strongest feelings we exhibit—it is founded upon the principle of self-defence, and proceeds from the same part of our constitution. It is a propensity not confined to man; it runs through all the animal creation.—The viper lifts his poisoned fang against the foot which has crushed him, and the insect pours out his ineffectual venom on the hand which has unwarily disturbed his sacred retreats. Revenge, in some of its forms—for its essence is the same whether it lead thousands by the sound of the trumpet, and all the pomp and circumstance of war, to shed the blood of their fellow men in battle, or a pair of honourable men to break the laws of God and man, that they may settle an affair of private feeling by the death of one or both, or nerve the arm of the assassin who strikes in the darkness of mid-night at the heart of his victim—revenge, I say, in some of its forms, has been the pride and the boast, the glory and the reward of thousands who have made the world ring with their renown—who have made it bow the knee in shameful homage at their thrones raised in blood, founded on cruelty and oppression—of thousands who might else have boasted of almost every human virtue and have been admired as patterns of human excellence. Other religions have tolerated, or have even encouraged, the cultivation of this principle, conscious that it was the most universal in its operation, and the most difficult to be eradicated of any which have their existence in the human breast, and that no false faith could ever hope to struggle against it with success. It is no small proof of the bold and intrepid spirit of the Christian faith, that it has thus dared to attack human pride in its strong hold—that depending on its divine character, so amply proved, it has plunged into the fastnesses of the human heart and drawn from it, with a strong hand, its most inveterate propensities.

We are commanded to love our enemies—to bless those that curse us—to return good for evil—and when smitten on one cheek, to turn the other also to the blow—to be resigned under affliction, as well as injury—to be submissive to the will of God under all circumstances. These, and similar precepts contained in the New Testament, teach us the virtues which we include in the term *Chsistian Humility*—virtues the more difficult for us to acquire and retain, because they are passive, and therefore indicative, when attained, of a high and more elevated degree of the Christian character. This class of virtues is apt, among the mass of the world, to be held in ridicule. That conduct too often attributed to meanness and want of spirit, which is really the result of a high sense of the obligations of religion, and a deeply-founded feeling of responsibility to God. A humble, meek, and submissive habit of mind, formed upon religious principle, gains little of the admiration of the world—and amidst its engrossing interests and busy contests, is too often stigmatized as unworthy the dignity of our species.

If this part of the christian character, then is so opposite to the natural dictates of human feeling, and consequently so difficult to acquire, it becomes an interesting question to decide what is the precise import of the precepts which have been referred to, and what is that humility intended in the various passages of the New Testament, in which it is inculcated.

A perfect observance of the precepts to which I have here alluded, is, I conceive, impossible in the present state of human nature. We are not

capable of this complete control of our natural propensities, and although we may and ought to do much to check their excesses, their utter extinction is beyond our power. How, then, are we to understand the positive commands laid down in the Scriptures with regard to this class of virtues. They are not only recommended there, and with the most solemn sanctions, but we are commanded to aim at the highest degree of them—we are required, by literal interpretation, to carry them to their utmost extent—to give up, in fact, the principle of self-defence both in an individual and national point of view, and to submit to injuries in our personal and civil capacities, without attempting to redress or seeking to retaliate. Considering the actual state of mankind and their inherent dispositions, it is impossible these principles should be carried into operation, except by such a gradual influence of the religion on the whole world, as should unite the whole in the same virtues. And christianity, I conceive, demands only such an observance of these precepts as is consistent with the state of society in which we live. Their spirit, we are to bear in mind, and to let it influence our conduct; but in practical details we are to modify its principle by the circumstances in which we happen to be thrown. In a perfect christian society, it is obvious that we need not resent an injury, for no one, probably, will inflict it; and should such an event happen, the forbearance and forgiveness we are taught to exercise towards the offender would be the greatest punishment we could inflict upon him. But not so in the ordinary state of society; this would be only the excitement to new injustice, and those who submit patiently to oppression are looked on as the fit subjects of tyranny. We are not any of us able to control those feelings of applause and admiration excited by the conduct of individuals which cannot bear to be measured by the standard of christian virtue. There is a splendour —a magnificence about the exploits of heroes and warriors which seduces the imagination and makes us forget how contrary they are to the spirit and principles of true religion. This influence extends to our feelings and conduct in real life and I know of no consequence following the cultivation of elegant and classical literature more to be lamented than the influence it has upon our sentiments with regard to that class of virtues of which I have spoken.

There appear to me to be two circumstances which are sufficient to warrant us in believing that we are not to understand these precepts as applicable literally to ourselves and to the present state of society. The first is the general habit among the nations of the east of representing, in exaggerated colours, that which they wished to enforce strongly upon the mind. In order to produce a powerful and permanent impression it was their custom to state things in excess, to magnify them, and frequently indulge in highly wrought and figurative style. It was thus that our Saviour exhorted his hearers to leave father and mother, wife and children, and cleave unto him—that he told them unless a man hated his father and mother, he could not be his disciple—that he taught them to part with all worldly possessions to feed the poor—to cut off the right hand, and pluck out the right eye, if they offended. By this method of instruction, it appears obviously to have been his intention to impress strongly and forcibly upon his disciples the *general spirit and principles* on which they were to found their conduct, and not to explain to them any of the detail of the moral duties—he intended that they should feel the high and awful importance of religion; but not that they should tear from their hearts the most tender and amiable feelings of their nature. Christianity, on the other hand, has done every thing to fix these feelings more deeply in the human heart and to entwine around it more closely than even nature has done, the most delightful and endearing ties of human affection. Christianity was not and could not be intended to remodel the human race, but so to influence and modify and give new directions to the passions and affections of man as make him fit for the highest enjoyments of which he is capable in this world, and prepare him: by the same means, for a higher degree of them in future. Conformably with this object it recommends just such a degree of prudence and moderation in the indulgence of every natural passion, as insures us the highest degree of enjoyment it is capable of affording without any of the disgust and distaste consequent on satiety. It is remarkable that it does not forbid the indulgence of any one natural propensity, but only demands moderation in that indulgence. Consistently with this spirit, room seems to be left for the admission of such allowances and such exceptions as are required by the necessary wants and regulations of society. It is thus that due license is allowed for those breaches of the sabbath called for by necessity or mercy, which are yet infringements on the direct laws with regard to that institution; and in the same way, I conceive, while we adhere to the spirit, we are to be allowed some latitude in obeying the letter of these instructions which enjoin christian humility, under circumstances which render almost impossible our adherence to the letter.

A second circumstance, which leads me to doubt whether the precepts here referred to, are always applicable in their full force, is, that it seems highly probable many of the exhortations of our Saviour, which we are in the habit of applying to ourselves, and to the present age of the world, were primarily and principally intended for the personal instruction and direction of the apostles in the arduous task on which they were to enter after his death. This, I conceive, might have been particularly the case with regard to that class of virtues which we have been considering. An extraordinary degree of patience, forbearance, humility and resignation were essential characteristics of those who were to propagate a religion founded on such pure, holy, and unearthly principles as the christian. Such a religion could never have been made successful in the hands of a haughty and imperious apostle. Its spirit was love, and it was necessary to show in the persons of its advocates examples of all those virtues in the highest degree which were enjoined by its precepts. It was to work its way silently and mildly on the hearts and lives of men, and not to burst upon them in terror from the lips of daring and resolute men.

This has not been said with a view to undervalue this class of christian virtues; on the contrary, I consider them as the glory of the religion. But having started with the observation that the Scriptures seemed sometimes to recommend us to carry them to a greater extent than was compatible with human nature and the state of society, I wished to show reason for thinking that we are to make some allowances in the practical application of these principles to our own lives, still preserving, with religious veneration, their principle and spirit and making it the key-stone of our moral character.

But the question still remains, in what does the spirit of true christian humility consist? What has been already said, although it does not directly answer this question, will assist us in determining what this spirit demands, and how far it requires that we should carry it in its application to practice.

The duties required of us by this class of virtues of which we are speaking, relate both to the Deity and to our fellow-beings.

With regard to the Deity, we must bear constantly in mind our infinite inferiority in power, in knowledge and in goodness—our dependence upon him for our creation, our preservation in life, and our hopes in death, with the accompanying sentiment that it is only at his pleasure we retain any of the blessings he has bestowed, and that the best of us are daily in the commission of such infringements of his commandments as in the eye of strict and rigid justice would condemn us to the instant forfeiture of every thing he has bestowed upon us. These reflections should impress us with humility—a low estimation of ourselves, our own merits and our own powers. But they should not lead us to the feelings of abasement, of abject servility, of slavish awe—sentiments we are sometimes taught that we should entertain towards our maker—Such sentiments are inconsistent with the views God has taught us of his character—they are inconsistent with that dignity of feeling he has impressed on human nature, and which he would not have given had he intended to communicate by revelation a command which should run counter to its highest and most ennobled dictates. It is only in the character of a loving and beloved father that we are to feel humble before God.

With regard to our fellow-beings, our duties embrace many and complicated relations and it is difficult, in a short space, to exhibit any thing like a clear view of the conduct which christian humility enjoins in your relations.

One of the first of its principles is to put ourselves and our own qualifications, our own virtues, our own claims, our own good, out of view, when they will interfere with those of others, and in general to be tardy in asserting them. In fact, it amounts to not much more than the banishment of the feeling of selfishness from our character and conduct. Every truly benevolent man is a humble man, and none can be truly humble who are not benevolent. Humility, as it regards our fellow beings, does not imply a sense of inferiority, or a feeling of undue respect for them. It does not prevent us from entertaining a proper sense of our own characters and an assertion of them on right occasions. It is not at war with that noble and honest emulation which is at the foundation of all that is excellent in art, and science, and literature, and principally contributes to the glory and elevation of our species. It does not prevent us from claiming what in justice is our due, though it does from interfering with the rights of another; but it teaches us to be slow and cautious in asserting things of small importance, though unquestionably our right, when that assertion will be followed on the part of others by violence, aggression and insult.

We are not taught to submit to injury and oppression without redress; but we are taught never to seek it in the spirit of revenge, and merely for the indulgence and gratification of that spirit. It is this internal feeling, this principle, against which the precept is directed, and not at the measures we take to indemnify ourselves. Resentment and anger are natural and inevitable sentiments; they follow insult and aggression as necessarily as the wound follows the weapon that inflicts it—they are, in fact, wounds of our moral nature, which it is, however, our solemn duty to soothe and to heal, and not to irritate, by the chafings of unholy passion. Be angry and sin not, is the very expression of the Scriptures; and it implies that while we are awake to the bitterness of wounded feelings, to the sting of insulted honour, to the agonies and injuries of a broken spirit, we are not to suffer the poison to rankle and fester in our hearts, to light up in our veins a malignant passion which can only be allayed by the horrid gratification of revenge.

It were easy to trace out the operations of these principles in a thousand different situations and connexions. Enough, perhaps, has been said to give my impression of the mode in which they ought to affect us. They are to form in us a habit of thinking, feeling, and acting, in accordance with the general spirit of christianity—to influence us in the whole tenor of our lives, and not to occasional great sacrifices of feeling and great victories over our passions. They ought and they will produce in the true disciple of christianity a calm, meek, and benignant spirit—resigned, but not servile—placid, but not abject—patient, but not mean—they will make his life flow on a gentle and noiseless stream—unbroken by the turbulence of passion—unpolluted by the contact of crime—and the most attractive type of that existence he may hope to enjoy beyond the grave. A. R. S.

Massachusetts Legislature.

Leave has been given to the town of Boston to bring in a bill for the establishment of a city government.

The committee on the subject of the Maryland resolutions, relating to the appropriation of public lands for the purposes of education, have made a long and able report, in which they express their belief that the propositions of the Legislature of Maryland, cannot be sustained upon just and satisfactory grounds.

An act has passed both Houses, and been approved by the Governor, providing that every person who shall become a member of any manufacturing corporation, which may be hereafter established within this Commonwealth, shall be liable, in his individual capacity, for all debts contracted during the time of his continuing a member of such corporation.

Congress of the United States.

Considerable time has been occupied by Congress in discussing the subject of reducing the salaries of certain officers of the customs.

A bill has been reported to authorize the occupation of Columbia river on the Pacific, preparatory to the establishment of a government there, to be called the Territory of Origon.

The subject of the proposed Bankrupt Law has began to occupy the attention of Congress. Some long speeches have been made both for and against it. Nothing as yet has transpired to enable us to form an opinion of the probable result.

DOMESTIC SUMMARY.

Fire.—On Thursday morning Jan. 24, the Orphan Asylum at Philadelphia, was reduced to ashes. It was discovered to be on fire, about 3 o'clock. The Matron was awaked by the complaints of some of the children that the room was full of smoke. She made the utmost exertions to arouse the children and save them from the flames. The number of orphans was nearly an hundred. Twenty three of them, (*all girls*) were missing after the fire, and as none of them had been found on Saturday morning, it was seriously feared that they had fallen victims to the flames.

The loss is estimated at $25,000; only 6,000 of which was insured. A subscription was immediately opened, and $3,000 were subscribed towards rebuilding the Asylum.

On Saturday morning last the Academy at *South Bridgewater*, was entirely consumed by fire. The fire was first discovered in the garret, and is supposed to have been occasioned by some defect in the upper part of the chimney. The books of the students, and the Masonic utensils were saved, as were also the windows, doors &c.

Three daughters of Mr. James Hunt, who lived near Spanish cove, in Richmond county, Va. were savagely murdered, a few weeks since, by a negro boy about the age of 13. The act was perpretrated before light in the morning, with an axe, while the girls were asleep. He then set fire to the house which was entirely consumed.

The Cherokees.—We learn that this tribe of Indians have recently divided their country into several districts; have laid a tax on their people to build a court-house in each; have appointed four circuit judges; and in other respects, are rapidly adopting the laws and manners of civilized life.

We understand that the venerable Dr. Holyoke, of Salem, has lately received notice of his being elected an honorary member of the Imperial and Royal Economico-Georgical Society of Florence.

The American Bible Society has purchased two lots of ground in Nassau St. New-York, on which it is intended to erect suitable buildings for the use of the Institution.

A document has lately been laid before Congress by the superintendant of the Indian department, in which it is urged that it is important that government retain the trade with the Indian tribes in its own hands, as a means to prevent frauds and misunderstandings. Cash annuities are strongly objected to as tending to impoverish the Indians by being squandered for rum. The government has now nine trading ports among the Indians, and the documents furnished show that it proves to the government a profitable trade. The government entered into this commerce only with a view to ameliorate the condition of the Indians.

FOREIGN.

A letter lately received in New-York, from a citizen of the U. S. now residing in Chili, South America, gives a general view of the state of affairs in Peru. Gen. San Martin is represented to have conducted the affairs of government thu far with clemency, liberality and good policy. The writer considers that there is no doubt, that the whole country will become independent of old Spain. But he fears that the new governments will not very soon be permanently and wiselysettled;—that force and not opinion will govern till the people are more enlightened. He thinks that serious rivalries and collisions will take place between the different new governments and their leaders, as soon as the forces of old Spain are removed, and they have no longer a common enemy to dread.

By a late arrival at Providence R. I. from St. Domingo, it is stated that on the first of January the Haytian flag was hoisted at Port Platt. That the place was in a state of revolution, the blacks having obtained entire possession of the Spanish part of St. Domingo.

The beautiful stanzas on dying, on our last page, by Mrs. Barbauld, are from the last Christian Disciple. The gentleman who communicated them to the editor of the Disciple, informs us that they were written in her *ninetieth*, and not her eightieth year, as stated in the Disciple. Our first side was printed before this notice was received.—[In the first line, for *in* read *as*.

The man mentioned in our last as having been apprehended in this town on suspicion of being concerned in the Robbery of Mr. Weed, in Seekonk, has, on a second examination, been discharged.

ORDINATION.

On Wednesday last the Rev. Benjamin Huntoon, a native of Salisbury, N. H. and a graduate at Dartmouth College, in 1817, was ordained pastor of the Congregational Church and Society in Canton.

The exercises began with the Anthem, "O come let us sing unto the Lord."

The Rev. Luther Bailey of Medway, made the introductory prayer.

Next succeeded the Anthem, "Lord of all power and might."

The Rev. John Peirce of Brooklyne, preached the sermon from I. Cor iv. 2. "It is required in stewards, that a man be found faithful." The ordaining prayer was by the Rev. William Ritchie, former pastor of said church, now of Needham.

A hymn was next sung by the choir.

The charge was by the Rev. Thaddeus Mason Harris D. D. of Dorchester.

The Rev. Henry Ware, of Boston, expressed the fellowship of the churches. The concluding prayer was by the Rev. Ralph Sanger, of Dover.

The Anthem was then sung, "O praise the lord with one consent;" and the benediction was given by the newly ordained pastor.

Canton, with Milton, Stoughton, Sharon, and part of Foxborough, once belonged to Dorchester. Such have been the rapid changes in this, as well as in other parts of the country, that a man who died, not many years since, in Foxborough, could say with truth, that he had lived in two different counties, and three different towns, and yet he had always inhabited the same house.

In 1726, Dec. 22, Stoughton was incorporated, and included what is now Stoughton, Sharon, Foxborough, and Canton.

Canton was incorporated, 23d Feb. 1797.

The Rev. Joseph Morse of Medfield, a graduate at Cambridge, in 1695, was the first minister of what is now Canton. Owing to some difficulties with his people, he was dismissed from the pastoral office. He died, 29 Nov. 1732.

The second pastor was the Rev. Samuel Dunbar, of Boston, a graduate at Cambridge, in 1723. He was ordained 15 Nov. 1727, and died, 15 June, 1783. Æt. 79.

The third pastor was the Rev. Zechariah Howard, of Bridgewater, a graduate at Cambridge, in 1784. He was ordained, 25 October, 1786; and died, 19 Sept. 1806, Æt. 49.

The fourth pastor was the Rev. William Ritchie, of Peterborough, N. H. a graduate of Dartmouth College, in 1804. He was ordained 1 July, 1807, and was honourably dismissed, 1 July. 1820.

After the above account of the ordination at Canton, was in type, we received a communication on the subject from another hand, a part of which we cannot refrain from inserting.

The house was crowded with an attentive audience, and the services throughout were singularly appropriate. The beautiful ordination hymn of the Rev. Mr. Pierpont, formed a very interesting part of the exercises. The sermon gave a judicious, practical, and instructive illustration of the subject of ministerial and pastoral fidelity. The charge to the candidate was sensible and impressive. The fellowship of the churches, was expressed with fervor and affecting simplicity; and the prayer of consecration, intimated those strong feelings of gratitude and satisfaction, with which the former pastor of this church might be expected to lay hands on a successor, in whom he now saw his late people happily united:—this circumstance gave no small interest to the occasion. We are exceedingly happy in the establishment of the christian ministry in this society, under circumstances so auspicious to the interests of religion among them.

MARRIED,

In this town—Mr. William Denton, to Miss Sarah Foster—Mr. Enoch Brown to Miss Eliza Pierce—Mr. John Mollineaux, to Miss Almira Blood—Mr. David F. Hunting, to Miss Susan G. Foster.

In Waltham by Rev. Samuel Ripley, Josiah Bartlett, M. D. of Concord, to Miss Martha Bradford, daughter of Gamaliel B. Esq. of Charlestown.

DIED,

In this town, Caroline A. Harrington, 14—Mr. John Clark, 58—Charles Henry Read, 3—Edward W. son of Mr. James Vose, 4—Mr. John Winneberger, 71—Mrs. Catherine Butler, 69.

In Charlestown, Mrs. Mary Nash, 64—Mr. Isaac Trask, 80.

In Providence, R. I. Zechariah, son of the Hon. Samuel Eddy, in the 6th year of his age.

In Portsmouth, Ohio, Samuel Scott Wilkinson, Esq. a native of Smithfield R. I. and a graduate of Brown University.

Christian Disciple.

JUST published by Messrs. Wells & Lilly, Court-Street, the *Christian Disciple* for November and December.

February 1.

POETRY.

From the Atheneum.

CAIN ON THE SEA-SHORE.

WHITHER doth frantic horror urge
My hurried steps?—O woe is me!
These dark waves roll a sanguine tide—
No, no—they are the sea.

To the broad earth's remotest verge
The wrath of God before me flies,
And with a voice that tears my soul
"Vengeance—eternal vengeance" cries.

I am accursed—my brother's blood
Dashes against this wild sea-shore;
It shrieks upon the hollow blast—
It thunders in the torrent's roar.

As round the craggy wave-worn rock
Whirls the impetuous, eddying flood,
So fiercely terror racks my frame,
From God's decree for Abel's blood.

Lay bare thy depths, thou great profound!
Shew me the womb of night, thou deep!
Vain prayer—the Avenger waits me there;
His eyes are flame—they never sleep—

Plunged in thy bottomless abyss,
Abel's pale form would meet my sight,
As flying—flying, now I see it
On the tall mountain's topmost height.

E'er since my brother's blood was spilt,
O woe is me!—O woe is me!
My steps the Avenger's curse pursues,
It follows—ever follows me!

A THOUGHT ON DEATH.

BY MRS. BARBAULD.

Written in her eightieth year.

When life in opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seiz'd some borrow'd prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When one by one those ties are torn,
And friend from friend is snatch'd forlorn,
And man is left alone to mourn,
Ah! then, how easy 'tis to die.

When trembling limbs refuse their weight,
And films slow gathering dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And vision'd glories half appear,
'Tis joy, 'tis triumph then to die!

From the Monthly Repository.

HYMN.

Jesus lives, and we in him;
Jesus from the grave is risen:
He hath burst the darkness dim
Of his narrow, earthly prison.
See him, thron'd in light, ascend
To the highest heaven of glory!
See your brother, see your friend,
Tracing out your path before ye.

Jesus lives—and he is gone
Blessed mansions to prepare us:
Courage, Christians! travel on,
Heav'n and happiness are near us.
Earth is not the Christian's home,
To a better country tending;
Jesus hath subdu'd the tomb,
See him o'er its clouds ascending.

Jesus lives—and we shall live;
Jesus sits enthron'd in heav'n:
He shall crowns of glory give,
He hath crowns of glory giv'n.
Now the power of death is past,
Christians! gird your armour on ye,
To your friend, your brother haste,
See he waits—he smiles upon ye. A.

Extract from a work entitled "The Return to Nature, or a Defence of the Vegetable Regimen," *by* JOHN FRANK NEWTON, *Esq.—London*, 1811. *Part* I. *p.* 64.

After some remarks on the longevity of the famous Thomas Parr, who lived to the age of CL. and Henry Jenkins to CLXIX. the author proceeds—

"As man reaches his full form and strength in his twenty-fifth year, or thereabouts, it might be expected from the analogies of natural history that he would exist seven or eight times that period. This quickening of the step of Death upon us, though it robs us of much of our own existence, is not unfavorable to that of the Creation in general; for had it not been the heavenly dispensation that man, by living on animal food, should become unhealthy, and *rapidly** perish, in the long progression of centuries he would have cleared the earth of all other animals; after which exhibition of his prowess, he might have had a more unanswerable plea than he at present has for making war on his own species. This insinuation must not be regarded as thrown out in the spirit of asperity; for here I would observe, once for all, that this essay is no vehicle of malignity and sarcasm. It would, indeed, be an ineffectual method of lowering our species, to their their good qualities, as I am heartily disposed to do, to the nobleness of their nature, and their errors to the corruptions of society. Men are more to be commiserated than blamed for being driven by impulses, arising out of causes not sufficiently investigated, into the baseness of avarice, or the trammels of ambition. Many a headlong passion has been excited by the food and drink which have stimulated the brain, through the stomach; and many an example of fatal despair has been exhibited to the world, from no other cause than that the channels of the secretions were clogged by the daily deglutition of substances ill adapted to the human constitution. Should a chymical analysis of the fluids ever be found within the reach of scientific ingenuity, to which Dr. *Lambe's* theory of constitutional diseases appears to point, it will then, and not till then, be explained how many in quitting the nutriment on which alone Nature had destined him to enjoy a perfect state of health, has debased his physical, and, consequently, his moral and intellectual faculties, to a degree almost inconceivable. Real men have never been seen, that we are aware of; nor has history, nor even poetry, depicted them. It is not man that we have before us, but the wreck of man.

The discoverer of the regimen of distilled water and vegetable diet has had a host of prejudices and self-interests to contend with.—"Whatever is wholly new," says the author of the essay on sepulchres, "is sure to be pronounced by the mass of mankind to be impracticable: the discovery of gun-powder, the discovery of printing, the discovery of America, or any other novelty of however great, or however minute, a scale, it may be." It would, indeed, occupy many pages to enumerate all the useful truths which are contemned, and all the absurdities which are cherished, even in this nineteenth century. But, to give an instance or two, and leave them for a thousand.

A writer on population, of some celebrity,† has contended that the destructive operations of whatever sort, by which *men are killed off*, or got rid of, are so many *blessings* and *benefits;* and he has the triumph of seeing his doctrines pretty widely disseminated and embraced, although no point can be more clearly demonstrable, than that the earth might contain and support, at least, *ten times* the number that are now upon it."

[This subject is at present only glanced at, because it is proposed to resume it in the second part of this publication. The two subsequent parts, the one on poverty, and the other on war, the author will endeavour to compress within the limits of a corresponding pamphlet.]

The following is a note in page 154:

"So long as men are compassionate to such a degree that they cannot hear a fly struggling in a spider's web, without emotion, it never can be reasonably maintained that it is their natural impulse to wound and kill the dumb animals, or to butcher one another in what is called *the field of* HONOUR."

* I say *rapidly*, as applied to all mankind, in which assertion I am supported by the calculation of the number of births requisite to produce one man or woman of fifty years of age. It is hardly to be credited.

† It is presumed Malthus is the writer here meant.

From Habington's Castara—1640.

A WIFE

Is the sweetest part in the harmony of our being. To the love of which, as the charms of nature enchant us, so the law of grace by speciall priviledge invites us. Shee is so religious that every day crowns her a martyr, though her zeale be neither rebellious nor uncivill. *Shee is so true a friend, her husband may to her communicate even his ambitions, and if successe crowne not expectation, remaine, neverthelesse, uncontemn'd.*—Shee is colleague with him in the empire of prosperity; and a safe retyring place when adversity exiles him from the world. Shee is so chaste shee never understood the language lust speakes in, nor with a smile applaudes it, although there appeare wit in the metaphore. Shee is faire onely to winne on his affections, nor would she be mistris of the most eloquent beauty, if there were danger that it might perswade the passionate auditory to the least irregular thought. Shee is liberall, and yet owes not ruine to vanity, but knows charity to be the soule of goodnesse, and virtue without reward often prove to bee her owne destroyer. Shee is much at home, and when shee visits 'tis for mutuall commerce, not for intelligence. Shee can goe to court and returne no passionate doater on bravery; and when shee hath seen the gay things muster up themselves there, shee considers them as cobwebs the spider, vanity, hath spunne. Shee is so generall in her acquaintance that she is familiar with all whom fame speakes vertuous; but thinks there can bee no friendship but with one; and, therefore, hath neither shee friend nor private servant. Shee so squares her passion to her husband's fortunes, that in the country shee lives without a froward melancholy, in the towne without a fantastique pride. She is so temperate, shee never read the moderne pollicie of glorious surfeits; since she finds nature is no epicure if art provoke her not by curiositie. Shee is inquisitive onely of new wayes to please him, and her wit sayles by no other compasse than that of his direction. His virtues are her wonder and imitation; and his errors her credulitie thinks no more frailtie than makes him descend to the title of man. In a word, shee so lives that shee may dye and leave no cloude upon her memory, but have her character nobly mentioned: while the bad wife is flattered into infamy, and buyes pleasure at too dear a rate, if she onely payes for it repentance.

SHORT HINTS TO PARENTS.

The Inquisitiveness of Children.

One of the distinctive qualities of our nature, is the principle of curiosity. The disposition to pry out the *how* and the *why*, is sometimes seen from the very cradle; and is always to be regarded as an auspicious token; it being in fact the germin of all future improvement; the genuine bud of intellectual fruit. Nor scarcely is it conceivable, how great advantage might be taken of such a toward disposition, were it under the constant management of superior skill, united with patient industry. But, in the nurture and training up of children, this important particular, is, for the most part, overlooked; and their early curiosity either damped or mis-directed. And in this way, many are made dullards, or frivolous, who might have been shaped to intellectual excellence.

Children come into a world, where, to them, every thing is new and strange: a world, of which, and of all therein, they are utterly ignorant. And how do these newly born citizens of the world act? Why, just as persons come to years would act under like circumstances. God hath given them an appetite for knowledge, and they seek after it with ardency. What is this? What is that made for? How is it done, and why is it so? These, and scores of similar questions, are asked in early childhood, and to *them*, the information they inquire after is material; though their questions may seem trifling in the eyes of those to whom the things were long since known.

Were their inquiries properly encouraged, it would lead them to think for themselves: it would put them upon the exercise of their reason, as well as of their memory. At the same time, whenever there were observable in them a forward pertness, or any real impertinence, it might easily be checked without damping their curiosity.

I have seen fathers, so stately and stern, that their children scarcely dare speak to them, and much less familiarly to question them. And I have seen schoolmasters, who would requite the familiar question of a little pupil, with a hard blow. Thus the young mind is pinioned, and then bid to soar.

At this uninformed period of life, children are not only inquisitive, but ready to believe every thing they hear. And if parents are deficient in giving them the information they are seeking, they naturally endeavour to gain it from others. And thus incorrect, if not dangerously erroneous ideas, may be, and doubtless often are, infused into their unsuspecting minds.

R. I. American.

A MAP OF LIFE.

Having cast our eyes over the pages of a newspaper, we could but be struck with the variety of intelligence conveyed in a single sheet. It first states the wholesale prices current, which brings to the view the bustle of merchandize—then follows an half column of applications for letters of administration; forcibly reminding us, that many of these lately active individuals, are now quietly reposing in the arms of death; and that many clamorous relatives and friends are thinking more of their property, than of their ashes. The intelligence now takes a bolder swell—we are informed what a large congregation of these transitory mortals, are doing in their dignified, executive, and legislative capacity—men who talk about their rights, as if they were of eternal duration. Then a case of piracy occurs, showing how these important characters may hasten the approach of the king of terrors, as if death delayed his advances too long:—then we have an account of a penitentiary, explaining the mode adopted by society to secure to the possessors of property, the means of enjoying it during the regular advances of death. Then comes a project of internal improvement; that for the little time that we do remain upon this earth, we may be allowed the use of internal canals; that we may divert rivers from their ancient courses; every particle whereof, reminds us of the flow of human existence. Then come advertisements for builders, stone masons, and what not, to inform us, that these tenants of an hour, must build houses for their residence, that will stand longer than themselves; erecting superb mansions for others to inhabit. At last, in a little obscure corner of the newspaper, we find an obituary—passed over as an ordinary event, to remind us, after all, of how little consequence we are.

Balt. Morn. Chron.

From the Medico Chirurgical Transactions. Vol. XI.—Part II.

ON THE PHISIOLOGY OF THE EAR.

BY JOSEPH SWAN, ESQ. OF LINCOLN.

In this paper, a case is related, which seems to prove the truth of an opinion advanced by Mr. Swan in a former paper, that sounds are conveyed to the organ of hearing, by impressions made upon the facial nerves; and that people born deaf and dumb, from the imperfect mechanism of the ear, without any defect in the auditory nerves, might be made to hear through the medium of the facial nerves; (see Med. Intelligencer, vol. 1. page 252.) The subject of this case, (a woman 36 years of age,) was born with the meatus auditorious externus of both ears imperforate. She did not begin to talk intelligibly, till she was 7 years old; and did not talk tolerably well till she was about 12. She can hear perfectly well when a person addresses her at a distance of 6 or 7 yards; but not nearly so well when the person speaking is behind her. When a linen cloth, and piece of flannel were put over her face, she heard distinctly; but when a large woolen cloth coat was put over these, she could not hear any of the same questions, uttered in the same tone. On repeating the same experiment, it was found that she heard more faintly, according to the extent of the covering put on her face. The same was the case with tones played on the piano forte, when the face was covered, the sounds were fainter; but when she placed her hand over the piano, she heard much better; but not so well when a silk handkerchief was tied tight round her arm.

Mr. Swan is inclined to think, that, in instructing the deaf and dumb, the attention is too exclusively devoted to signs; and that the faculty of hearing in dumb people, where the auditory nerves are perfect, might be much more improved, if the whole, or the greatest part of their attention, were directed to the proper exercise of these nerves. As well as that the sensibility of the nerves concerned in the production of the senses, is increased by proper use, it is reasonable to suppose, that in dumb people, the facial nerves would have more power of receiving and conveying impressions of sounds, if they were properly expressed.

Two lads, under fifteen years of age, were lately apprehended and committed to gaol in Providence, for house breaking.

Removal.

The Office of the CHRISTIAN REGISTER, is removed from Congress-street, to the chambers over No. 47 MARLBOROUGH-STREET, CORNER of FRANKLIN-STREET, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

Subscriptions are received at the Office, or at Cummings & Hilliard's, No. 1 Cornhill. Communications may be left at either of the above places, or with the editor, No. 3, Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

NORTON'S SERMON.

JUST published and for sale at 47, Marlborough-Street, corner of Franklin-Street——*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

A man that is an heretic, after the second admonition, reject. Apostle Paul.

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Nov. 16.

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Dec. 28.

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